

THE  
PRINCIPAL  
ACTS  
OF THE  
GENERAL ASSEMBLY  
OF THE  
CHURCH of SCOTLAND,

Holden and Begun at *Edinburgh* the 16<sup>th</sup>. day of *October* 1690. And ending the 12<sup>th</sup> day of *November* next thereafter.

I.

*The Meeting of the General Assembly, and the Recording of Their Majesties Commission, to John Lord Carmichael, for Representing Their Majesties therein.*

*Edinburgh 16 of October 1690. Post Meridieum. Sess. 1.*



His day, being a day of Solemn Fasting and Humiliation, the General Assembly of the Ministers and Elders of this Church; did after Sermons ( in the Forenoon by Mr. *Gabriel Cunningham* Moderator of the last General meeting, and in the Afternoon by Mr.

A

Pa.

Patrick Sympfon Moderator of the preceeding General Meeting ) Conven in the Assembly-Houle at *Edinburgh*, according to the Indiction of an Act of the current Parliament, dated the 7 day of *June* last, and Directions given by the late General Meeting of the Ministers and Elders of this Church: And after Prayer, there was produced to them, by an Noble Lord *John Lord Carmichael*, Their Majesties Commission, for his being Their Majesties High Commissioner and Representative to this General Assembly, Dated at *Kensington*, the 10 day of *October* 1690. Which was with all due Respect publicly read: And Mr. *Gabriel Cunningham*, Moderator for the time, did in the Assemblies Name, Represent to his Grace, how Great a Mercy it was, to this Church and Kingdom, that Their Majesties had Countenanced this Assembly, with Their Authority, and Honoured it with a Representative of Their Royal Persons: And the Assemblies great Satisfaction, with Their Majesties choice of a person so well Qualified, and so Acceptable to this Assembly, to Represent Their Majesties therein. To whom His Grace was pleased to give this return, That it was his firm Resolution, in the Capacity, wherein Their Majesties had now put him, to lay out himself for their Majesties Service, and the good of the Church. The Assembly appointed the said Commission to be Recorded in Their Books, *Ad futuram rei Memoriam*: The Tenour whereof follows.

GUIL.

**G**ULIELMUS & MARIA, Dei Gratia, Magnæ  
*Britannia, Francia & Hibernia*, Rex & Regina,  
 fideique Defensores, Omnibus probis Hominiibus, ad  
 quos præsentēs Literæ Nostræ pervenerint, *Salutem*.  
 Quandoquidem per actum, in secundâ Sessione Cur-  
 rentis hujus nostri Parlamenti, Expeditum, De stabi-  
 lendo Ecclesiæ Regimine, in antiquiori hoc nostro Sco-  
 tiæ Regno; Primum Ecclesiæ illius Generalem Con-  
 ventum, *Edinburgi*, Tertio die Jovis, Mensis *Octobris* In-  
 stantis, teneri Ordinavimus: Nos autem (Rebus mag-  
 ni Momenti alio vocantibus) In dicto Convento in-  
 teresse nequimus: Abunde vero Cupidi, ut Idem Ge-  
 neralis Conventus, ad Religionem veram Reformatam  
 melius firmandam, Pietatem & Sanctitatem Propagan-  
 dam, Pacem itaque & Unitatem, in dictâ Ecclesiâ, &  
 hoc nostro antiquiore Regno acquirendam; methodo  
 debitâ & Regulari, Observetur: Cumque Testimoni-  
 is per plurimos & probatis, nobis abunde satisfactum  
 sit, de Præclaris animi dotibus, & fide eximiâ, fidelis-  
 simi & dilectissimi nostri Consiliarii, *Joannis Domini*  
*Carmichael*, quibus ad summæ fiduciæ Munus infra ex-  
 pressum, debite & exacte obeundum & exercendum,  
 usque quaque est adaptatus: Noveritis igitur nos No-  
 minasse & Constituisse, sicuti per hæc nostras Patentes  
 Literas, Nominamus & Constituimus Eundem *Joan-  
 nem* Dominum *Carmichael*, Supremum nostrum Com-  
 missionarium, quoad effectum infra expressum: Da-  
 mus pariter & concedimus illi, sacram Nostram Per-

Jonam & Auctoritatem Regiam Repræsentandi, ac pro nobis præsentiam faciendi, locumque nostrum in subsequenti Generali Conventu, Tanquam Commissionario nostro, in hunc effectum specialiter Constituta, tenendi: Omniaque alia ad Imperium & Munus Commissionarii, pro Generali Ecclesiæ conventu peragendi, tam plene, adeoque libere, in quovis Respectu, quam Quilibet alius ejusdem Muneris & Characteris, fecerat, seu quovis tempore retróacto facere potuerat, atque adeo sicuti Nosmet ipsi personaliter præsentem Possimus. Plenissimam & amplissimam Nostram Potestatem & Commissionem. Quæquidem omnia & singula, à dicto *Joanne Domino Carmichael*, In hac nostra Commissionem prosequendâ, legitime faciendâ, Nos firmiter approbamus, Rata habemus, & habituri sumus. Omnibus & singulis insuper antedicti Conventus, & Ecclesiæ Pastoribus & Præbyteris, ac Cæteris quibuscumque hujus Nostri Regni Subditis, cujuscunque ordinis seu conditionis, ut eundem *Joannem Dominum Carmichael*, tanquam Supremum Nostrum Commissionarium, quoad effectum & modum supra mentionatum, agnoscant, Colant, & dicto ipsius audientes se præbeant, strictè Mandamus & Imperamus. Et denique hanc Nostram Commissionem, a die quo Magnum hujus Regni Nostri Sigillum, Presentibus est appensum, ac durante Primâ dicti Generalis Conventus Sessione, aut usque donec hæc Nostra Commissio per nos Revocetur, Continuare Declaravimus, ac per Præsentem Declaramus. In cujus rei Testimonium, Præsentibus Magnum Sigillum Nostrum appendi Mandavimus, Apud aulam Nostram de *Kensington*, decimo die



*General Assembly at Edinburgh 1690.*

*die mensis Octobris, Anno Domini 1690. Regnique  
nostri, Anno secundo.*

*Per signaturam manu S.D.N. Regis supra Signatam:*

*(locus sigilli appensi)*

**IN DORSO:**

*Sealed at Edinburgh the  
16th. of October 1690.  
Alex. Inglis.*

*Written to the Great Seal, and  
Registrat the 16 day of Octo-  
ber 1690. Dun. Ronald Dpr*

**I I.**

*His MAJESTIES Gracious Letter to the Assembly.*

*Edinburgh 17 October 1690. Ante Meridiem Sess. 2.*

**T**His Session, His Majesties Gracious Letter Di-  
rect to this General Assembly, was publickly  
Read and Heard with great Respect; and appointed  
to be Recorded in the Books of the Assembly, The  
Tenour whereof follows.

**• WILLIAM R.**

*Reverend, Trusty and Well Belov'd,*

**O**UR Concern for the Good of Our Ancient King-  
dom, hath been such, That We have left nothing  
undone, that might Contribute to the making of it  
Happy: And therefore having been informed, that  
Differences as to the Government of the Church have  
caused greatest Confusions in that Nation; We did  
willingly

willingly concurre with Our Parliament, in In-acting such a Frame of it, as was judged to be most agreeable to the Inclinations of Our Good Subjects: To which as We have had a particular Regard, in Countenance-ing this Assembly, With Our Authority, and a Representative of Our Royall Person; So We expect, that Your Managment shall be such, as We shall have no reason, to Repent of what we have done. A Calm and Peaceable Procedure, will be no less pleasing to Us, than it becometh You. We never could be of the Mind, that Violence was suited to the advancing of True Religion: Nor do We intend, that Our Authority shall ever be a Tool, to the irregular Passions of any Party. Moderation is what Religion enjoynes, Neighbouring Churches expect from You, and We Recommend to You. And We assure You of Our constant Favour and Protection, in Your following of these Methods, which shall be for the real advantage of True Piety, and the Peace of Our Kingdoms. Given under our Royal Hand, At our Court at *Kensington*, the 10 day of *October* 1690.

By His Majesties Command,  
MELVIL.

Direct,  
For the Reverend, Trusty and Wel-  
Beloved, Ministers and Elders,  
met in the General Assembly of the  
Church of Scotland. At Edin-  
burgh.

*The*

*General Assembly at Edinburgh 1690.*

III.

*The Assemblies Answer to His Majesties Gracious Letter.*

*Edinburgh 18th. October 1690. Post Meridiem Sess. 4.*

*May it please Your Majesty,*

**Y**OUR Gracious Letter, Direct to the Ministers and Elders met here, in the General Assembly of the Church of Scotland; was Read and Heard among Us, with all Joy and Thankfulness, that the Rising and Shining again of the Royal Favour, upon this long Afflicted and distressed Church, could possibly Inspire: For as Your Majesties Concern for the Good of this Your Ancient Kingdom, hath indeed been such, as nothing can impair the Happy State whereunto You have Restored it, save the want of the due sense and understanding of so great a Mercy; So We doe most heartily acknowledge, that through Your Majesties Care and Kindness, the Church of Christ therein, doth equally partake of the same Blessing. It was the sad Confusions, that differences as to the Government of the Church, had caused in this Nation, that according to Your Majesties first Declaration, for our Relief, moved our Gracious God, to Raise up and Prosper You, to be our Glorious Deliverer, for Effectuating the Re-establishment that we now enjoy: So that we are perswaded, that it is not more Agreeable, to the Inclinations and Conscientious Perswasions of all within this Kingdom, who are best Affected to Your Majesties Person and Government, than it is acceptable to God,  
and

and will be Your Majesties perpetual Peace and Satisfaction. Nor are we less Sensible of the particular Regard, Your Majestic professeth towards us, on this occasion, in Countenancing this Assembly, with Your Authority, and a Representative of Your Royal Person; for which we most humbly acknowledge Your Gracious Favour; especially that it hath pleased Your Majesty, to fix Your Choice, upon a Person so well Qualified, and so acceptable to Us. And now, *Great Sir*, after so many and so great Mercies and Favours, Received from God and Your Majesty; We Hope we may with Confidence assure You, that our Management shall be such, as Your Majesty hath so just Reason to expect, and shall never give you cause to Repent of what You have done for Us. The God of Love, the Prince of Peace, with all the Providences that have gone over Us, and Circumstances that We are under, as well as Your Majesties most obliging Pleasure, Require of Us a Calme and Peaceable Procedure. And if after the Violence for Conscience sake, that We have Suffered, and so much Detested, and these Grievous Abuses of Authority, in the late Reigns, Whereby through some Mens Irregular Passions, We have so sadly Smarted; We our selves, should Lapse into the same Errours, We should certainly prove the most Unjust towards God, Foolish towards our selves, and Ungrate towards Your Majesty, of all Men on earth. Great Revolutions of this nature, must be attended, with Occasions of Complaint: And even the worst of Men, are Ready to cry out of Wrong, for their justest Deservings: But as Your Majesty Knows these things

too well, to give us the least Apprehension of any impressions evil Report can make; So We assure Your Majesty, as in the Presence of God, and in expectation of his dreadfull Appearance, that We shall Study that Moderation, which Your Majesty Recommends, as being convinced, that it is the Duty that Religion enjoynes, and Neighbouring Churches doe most justly expect from Us: Desiring in all things, to Approve our selves unto God, as the true Disciples of Jesus Christ, who, though most Zealous, against all Corruptions in his Church, was most Gentle towards the Persons of Men: And to maintain as much as in us lyes, Peace and Concord with all the Reformed Churches: As likewise to comply in all obsequious Duty, with all that Your Majesty enjoynes, for the Real Advantage of true Piety, and the Peace of all Your Kingdoms. Heartily wishing, that God, who hath Graciously brought back Your Majesties Person, in Safety, from Your Late, no less Generous, than Dangerous Expedition, for his Cause and Truth, with joyfull Success; May still preserve Your Majesty, and Our most Gracious Queen; Granting You long Life, Health, and Prosperity, And may Establish Your Throne, and Bless Your Government, to the Glory of His Great Name, the Good of all his Churches, and the welfare of all Your People. Which shall ever be the earnest Prayer of.

*May it please Your Majesty.*

*Your Majesties most Faithful,  
most Obedient and most Humble Subjects.*

Signed in our Presence, in our Name,  
and at our Appointment, By

HU. KENNEDIE Moderator.

B

T H E

## IV:

*Appointment of a Diet, to be kept by the Assembly for Prayer.*

*Eadem Seffione.*

**T**HE General Assembly Appoints Monday next, betwixt Eight and Twelve a Clock in the Forenoon, to be set a part for Prayer, by the Members of this Assembly: And Recommends to all the Members, to meet in the Assembly-House for that end, at Eight a Clock in the Morning.

## V.

*The proceedings of the Assembly, anent Mr. Thomas Lining and Others.*

*Edinburgh 25th. October 1690. Ante Meridiem. Sess. 9.*

**T**HE General Assembly, having received a Report, from the Committee of Overtures, anent two Papers given in to the said Committee, and Subscribed by Mr. Thomas Lining, Mr. Alexander Shields and Mr. William Boyd, who had followed some Courses contrary to the Order of this Church; whereby, “ The  
“ said Committee out of their ardent Desire of Union  
“ in the Church, Recommend to the Assembly, the  
“ Reading of the Shorter of these two Papers: In  
“ which the fore-named Persons Oblige themselves,  
“ after the exhibiting of the larger Paper (which they  
offer,

“ offer, as they profess, for the Exoneration of their  
“ Consciences ) and laying it down at the Assemblies  
“ feet, to be Disposed upon as the Assembly should  
“ think fit: That they shall in all required Submission,  
“ Subject Themselves, their Lives and Doctrine, to  
“ the Cognizance of the Respective Judicatories of  
“ this Church, and equally to Oppose Schism and De-  
“ fection, in any Capacity, that they should be cap-  
“ able of. But the said Committee, Judgeth, the Read-  
“ ing of the larger of the laids two Papers, in full As-  
“ sembly, to be Inconvenient: In regard, That  
“ though there be several good Things in it, yet the  
“ same doth also contain, several Peremptory and gross  
“ Mistakes, Unreasonable and Impracticable Proposals,  
“ and Uncharitable and Injurious Reflections, tend-  
“ ing rather to kindle Contentions, than to compose  
“ Divisions: Nevertheless, the said Committee, gives it  
“ as their Opinion, That the foresaid Offer of the above  
“ named Persons their Subjection and Obedience, to  
“ the Authority of this Church, in her Respective Ju-  
“ dicatories, contained in the said Shorter Paper;  
“ should be Entertained and Accepted of, by the As-  
“ sembly, and they Received into Communion with  
“ this Church, according to their several Capacities.  
“ Like as the above named persons, having Compear-  
“ ed, in presence of the Assembly, and Judicially Own-  
“ ed and Adhered unto their said Shorter Paper: And the  
“ Assembly having heard the above-written Report, of  
“ the Committee of Overtures concerning both the laids  
“ Papers; As also the said shorter Paper, Read in their  
“ Presence: The General Assembly, after mature De-

liberation, did Unanimously, and without a contrary Vote, Approve the above written Report and Opinion of the Committee of Overtures, in the said Heads thereof. Which being Intimate to the fore-named Persons, they Acquiesced thereto. Upon all which the following Act was made.

**A C T** *against Mr. Thomas Lining and Others.*

**W**HEREAS Mr. *Thomas Lining* Mr. *Alexander Schields* and Mr. *William Boyd*, have presented to this Assembly two Papers: One containing the Expressions of their Purpose and Promise, of being subject to the Authority of this Church, as formerly Constituted, and now Restored, in its several Judicatories: The other Offered for the Exoneration of their Consciences. Which Paper, containing their Submission and Subjection, did after the exhibition of the other to the Assembly, Become Binding upon them, according to the Promise therein made. Likewise, after that other and longer Paper had been Read, before the Committee of Overtures, It was exhibite to and received by the Assembly; together with the Reasons from the said Committee why it should not be Publickly read in full Assembly. Which Reasons being duly considered, and the said other Paper of Submission and Subjection publickly Read, and Judicially Owned by the forenamed Persons, in presence of the Assembly: The Assembly did conclude by one single Vote, that the foresaid longer Paper should not be Read: And that the above named Persons should be  
Received



Received into the Fellowship of this Church, on the Terms of Submission and Subjection contained in the Shorter Paper: And after passing of the said Vote, and that they were gravely Admonished by the Moderator to walk Orderly in time coming, in Opposition to all Schisme and Division; It was declared to them, by the Moderator, in the Name of the Assembly, That the Assembly did receive them into the Fellowship of this Church, to enjoy the priviledges thereof, and Perform the Duties therein, whercof they are, or shall be found Capable. Whereupon, and at their desire, it was ordained that this Act should be made; and an *Extract* thereof given to them in good Form. *Follows the Tenour of the said shorter Paper.*

*To the Moderator and Remanent Members of the General Assembly of the Church of Scotland.*

*Right Reverend and Honourable,*

With the greatest Earnestness of longing we have desired, and yet with a Patience perhaps to excess, we have waited, for an Opportunity, to bring our unhappy Differences (of which, all Parties concerned are weary) to a Happy and Holy close: And for this end to have access to apply our selves to a full and free General Assembly of this Church, invested with Authority and Power, in *foro Divino & Humano*, to Determine and Cognosce upon them. The want of which an Assembly constitute in that vigour, to which through the Mercy of

of God, This Venerable National Synod hath ar-  
 rived, hath been the greatest let and impediment of  
 our composing these Differences, in a way, wherein  
 not only we, but all of the same Sentiments would  
 acquiesce. Now having obtained this much longed,  
 and long Prayed for privilege; We cannot forbear  
 any longer, humbly, to Accost and Address this Ve-  
 nerable Assembly, with a free and Ingenious Repre-  
 sentation of our Minds and Desires. The scope of  
 which is, to Represent these things, which have been  
 most stumbling to us, for the exoneration of our  
 Consciences; and to declare our Design, after we  
 have exhibited our Testimony against these Courses,  
 which we understand to have been Corruptions and  
 Defections in this Church, And laid it down at the  
 Assemblies feet, to be disposed of, as their Wisdoms  
 shall think fit: That we shall in all Required Sub-  
 mission, Subject our Selves, our Lives and  
 Doctrine, to the Cognizance of the Judicatories of  
 this Church, and shall equally oppose Schism and  
 Defection, in any Capacity, that we shall be found  
 Capable of. And here by these presents, we bind and  
 oblige our selves Faithfully, to live in Union, Com-  
 munion and intire Subjection, and due Obedience  
 in the Lord, to the Authority of this Church in her  
 Respective Judicatories: As witness our Hands at  
 Edinburgh the 22 day of October 1690.

Thomas Lining.  
 Alexander Shields.  
 William Boyd.

VI.

*Anent Ministers that observe not the publick Orders of the Church.*

Edinburgh 28 of October 1690. *Ante Meridiem*, Sess. 11

**T**He Assembly Recommends it to Presbyteries, to take Notice of all Ministers, within their Bounds, whether the late Conforming Incumbents, or others, who shall not observe Fasts and Thanksgivings, Indicted by the Church: Or who shall be found Guilty, of any other Irregular Carriage, in administrating the Sacraments in private, or Celebrating Clandestine Marriages, without due Proclamation of Bans: And to censure them accordingly.

VII.

*Anent approving several Overtures.*

Edinburgh 29 October 1690. *Ante Meridiem*, Sess. 12.

**T**His day the Overtures following were Read in Presence of the Assembly.

1. "For retaining soundness, and unity of Doctrine,
  - "It is judged necessary, that all Probationers Licensed <sup>*Anent*</sup> <sub>*subscribing*</sub>
  - "to Preach, all Intrants into the Ministry, and all o- <sub>*the Con-*</sub>
  - "ther Ministers and Elders Received into Communi- <sub>*fession of*</sub>
  - "with us, in Church Government, be obliged, to <sub>*Faith*</sub>
  - "Subscribe their Approbation of the Confession of
  - "Faith, approved by former General Assemblies of
  - "this Church, and Ratified in the second Session of
- the

“ the Current Parliament: And that this be Recommended to the Diligence of the severall Presbyteries,  
 “ and they appointed to Record their Diligence there-  
 “ anent in their respective Registers.

*Against Pa-  
pists.*

2. “ That it be Recommended to Presbyteries, to  
 “ take special Notice, what Papists are in their Bounds,  
 “ and that they take pains to Re-claim them, and to  
 “ Advert how their Children are Educate: and if need  
 “ be, to make Application to the Civil Authority con-  
 “ cerning them.

*Against Ce-  
lebration  
of Marri-  
age*

3. “ That the Celebration of Marriage, without  
 “ due Proclamation of Bans, according to Order, three  
 “ severall Sabbaths in the respective Parishes, be dis-  
 “ charged: And that it be recommended to Presby-  
 “ teries, to Censure the Contraveeners.

*Against  
Profanats-  
ion of the  
Sabbath.*

4. “ That it be recommended to Kirk-Sessions and  
 “ Presbyteries, carefully to put in Execution, the Acts  
 “ of former General Assemblies against Profanation of  
 “ the Lords-day, and particularly by unnecessary Sail-  
 “ ing and Travelling.

*Against  
Mercats  
on Satur-  
days and  
Mondays.*

5. “ That Application be made to the Parliament:  
 “ for altering all Mercats in Royal Burghs and other  
 “ places, on *Saturdays* and *Mondays*.

The General Assembly after mature Deliberation,  
 approves of these Overtures, and Recommends and  
 Appoints accordingly: And ordains the same to be ob-  
 served, and to have the Force and Strength of an Act  
 and Ordinance of Assembly.

## VIII.

*Act approving the Associations of Presbyteries.*

Eadem Sessione.

**T**He General Assembly, allows and approves of the Ministers of different Presbyteries, their Associating in Presbyteries; ay and while the Vacancies of the saids Presbyteries be filled: And declares them to have the Authority and Power of Presbyteries Respectively: And that notwithstanding, that according to the old Platform, the saids Ministers do reside in the Bounds of different Presbyteries.

## IX.

*Act against Ministers Removing out of this Church.*

Edinburgh 31 October 1690. Ante Meridie Session 13.

**T**He General Assembly does hereby appoint, that no Ministers, who have actual standing and abolute Relations, to any Charge in the Church of Scotland, shall remove out of the Kingdom, without the Consent of the Respective Judicatories of this Church.

## X

*All anent the Administration of the Sacraments.*

## Eadem Sessione.

**T**He General Assembly considering, that the two Sacraments, that Christ hath appointed under the New Testament, viz. *Baptism and the Lords Supper*, are his Solemn Ordinances, and Seals of the Covenant of Grace (which is held forth in the Preaching of the Gospel) And that in the use of them, the Parties receiving them, are solemnly devoted and engaged to God, before Angels and men; and are solemnly received, as Members of the Church, and do entertain Communion with her: And that by the Authority of this Church, in her former Assemblies, The private use of them hath been condemned: As also, that by allowing the private use of the same, in pretended Cases of Necessity; The Superstitious opinion is nourished, that they are necessary to Salvation, not only as commanded Duties, but as means, without which Salvation cannot be attained. Therefore, The Assembly hereby discharges, the Administration of the Lords Supper, to Sick Persons in their Houses, and all other use of the same, except in the publick Assemblies of the Church. And also doth discharge the Administration of Baptism in private, That is, in any place, or at any time, when the Congregation is not orderly called together, to wait

on the Dispensing of the Word. And appoints that this be carefully observed, when and where ever the Lord giveth his people Peace, Liberty and Opportunity for their publick Assemblies. And ordains this present Act to be publickly Intimate in all the Churches.

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XI.

ACT approving Overtures anent the Irish Bibles, &c.

Edinburgh 11 November 1690. *Post Meridieum* Sess. 24.

**T**His day the Overtures following anent the *Irish Bibles, New Testaments and Catechisms*, were read in presence of the Assembly.

“ 1. That a Letter of Thanks be written to these  
“ concerned, whether in this, or our Neighbour Na-  
“ tion, for their Care of, and Liberal Charity towards  
“ the *Highlanders* of this Kingdom, in their so Libe-  
“ rally Contributing, for the saids *Irish Bibles*, &c.  
“ And that Mr. *David Blair* be appointed to write the  
“ said Letter in the Name of this Assembly.

“ 2. The whole Money so Charitably contributed,  
“ being expended, Therefore, and for making up of  
“ the same, and for Defraying of the necessary Charges  
“ of Transporting the saids Bibles, &c. to Scotland; It  
“ is thought most needful, that there be an advance of  
“ One thousand Pounds *Scots*, and that Their Maje-  
“ sties Privy Council be supplicat, for as much of some  
“ Vacant Stipends of Parishes, where the King is Pa-  
“ tron, as will make up the said sum for the ends fore-  
“ said.

C 2

“ 3. That

“ 3. That it be Recommended to the Kirk Sessions,  
 “ Heretors and others concerned in the *Highlands*, to  
 “ see the Act of Parliament anent Erecting of Schools  
 “ in every Parish, duely Execute, and the *Fonds* esta-  
 “ blished by Law, for the same, made effectual. .

“ 4. That it be Recommended to the Agent for the  
 “ Kirk, to Receive the forelaid sum, and to Deburle  
 “ the same at the sight of Mr. *John Law* and Mr. *Da-  
 “ vid Blair*, for the said use: And also to receive the  
 “ Books above-mentioned, being three Thousand  
 “ *Bibles*, one Thousand *New Testaments*, and three  
 “ Thousand *Catechisms*, from *London*.

“ 5. That the several Synods, who have *Highland*  
 “ *Parishes* in their Bounds, appoint one of their Num-  
 “ ber, to receive their proportion, of the saids *Bibles*,  
 “ *New Testaments*, and *Catechisms*: And that in order  
 “ thereto, the Ministers and Elders having Interest in  
 “ the *Highlands*, present in this Assembly, shall meet  
 “ and appoint some to receive these *Bibles*, &c. And  
 “ proportion the number that each Parish shall have  
 “ thereof.

“ 6. That it be Recommended to the Ministers,  
 “ concerned in the *Highlands*, to dispatch the whole  
 “ Paraphrase of the *Irish Psalms*, to the Press. And if  
 “ the Principal Copy can be Recovered, to expedite the  
 “ same; But that any other Copy they have, be Re-  
 “ vised by the Synod of *Argyle*, and being approved by  
 “ them; That the same be Printed.

The Assembly having considered these Overtures,  
 they approve thereof, and Recommend and Appoint  
 accordingly.

ACT



XII.

*ACT anent a Solemn National Fast and Humiliation, with  
the Causes thereof.*

At Edinburgh, November 12. 1690. *Post Meridiem*  
Sess. 25.

**T**HE General Assembly, Having taken into their most serious Consideration, the late great and general Defection of this Church and Kingdom; Have thought fit to Appoint a Day of Solemn Humiliation and Fasting, for Confession of Sins, and making Supplication to Our Gracious G O D, to Forgive and Remove the guilt thereof: In order whereunto, they have Ordained the Confession of Sins, and Causes of Fasting following, to be duely Intimate and Published; Recommending it most earnestly to all persons, both Ministers and Others, That every One of us may not only search and try our own Hearts and Wayes, and stir up Ourselves to seek the Lord; But also in our Stations, and as we have access, Deal with one another, in all Love and Tenderness, to prepare for so great and necessary a Duty, that we may find mercy in God's sight, and He may be graciously Reconciled to our Land in the Lord Jesus, and take delight to dwell among us.

Although our gracious God hath of late, for His own Name sake wrought great and wonderful things, for *Britain and Ireland*, and for this Church and Nation in particular; Yet the Inhabitants thereof have cause to remember their own evil wayes, and to loath themselves in their own sight for their Iniquities. *Alas!*

Alas! We and our Fathers, our Princes, our Pastors, and People of all Ranks have sinned, and have been under great Transgression to this day: For though our gracious God shewed early kindness to this Land, in sending the Gospel among us, and afterward in our Reformation from Popish Superstition and Idolatry; and IT had the Honour, beyond many Nations of being after our first Reformation, Solemnly devoted unto God, both Prince and People; yet we have dealt treacherously with the Lord, and been unstedfast in His Covenant, and have not walked suitably to our Mercies received from Him, nor obligations to Him. Through the mercy of God this Church had attained to a great purity of Doctrine, Worship and Government, but this was not accompanied with suitable personal Reformation, neither was our Fruit answerable to the pains taken on us by Word and Work; We had much Gospel-preaching, but too little Gospel-practice too many went on in open wickedness, and some had but a form of Godliness, denying the power thereof: Many also who had the Grace of God in truth fell from their first love, and fell under sad languishings and decays; and when for our sins the Anger of the Lord had divided us, and we were brought under the feet of strangers, and many of our brethren killed, and others taken captive and sold as slaves; yet we sinned still, and after we were freed from the yoke of strangers, instead of returning to the Lord, and being led to Repentance by His Goodness, the Land made open Defection from the good ways of the Lord: Many behaved as if they had been delivered to work abomination, the flood-gates

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gates of Impiety were opened, and a deluge of wickedness did overspread the Land. Who can without grief and shame remember the shameful debauchery and drunkenness that then was? And this accompanied with horrid and hellish cursing and swearing, and followed with frequent Filthiness, Adulteries and other Abominations, and the Reprover was hated, and he that departed from Iniquity made himself a Reproach or Prey. And when by these, and such like corrupt practices, mens Consciences were debauched, they proceeded to sacrifice the Interest of the Lord Jesus Christ, and privileges of his Church to the lusts and will of Men; The Supremacy was advanced in such a way, and to such an height, as never any Christian Church acknowledged; The Government of the Church was altered, and Prelacie ( which hath been always grievous to this Nation ) introduced, without the Churches consent, and contrary to the standing Acts of our National Assemblies, both which the present Parliament hath ( blessed be God ) lately found; And yet nevertheless, of the then standing Ministry of *Scotland*, many did suddenly and readily comply with that alteration of the Government, some out of Pride and Covetousness, or Man-pleasing, some through infirmity or weakness, or fear of Man, and want of Courage and Zeal for God; many faithful Ministers were thereupon cast out, and many Insufficient and Scandalous Men thrust in on their Charges, and many Families ruined, because they would not own them as their Pastors.

And alas! It is undenyable, there hath been under the late Prelacie, a great decay of Piety, so that it was  
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enough to make a man be nicknam'd a Phanatick, if he did not run to the same excess of Riot with others.

And should it not be lamented, for it cannot be denied, that there hath been in some a dreadful Atheistical Boldness against God, some have disputed the Being of GOD, and His Providence, the Divine Authority of the Scriptures, the Life to come, and Immortality of the Soul, yea and scoffed at these things.

There hath been also an Horrid Prophanation of the Holy and Dreadful Name of GOD, by cursing and swearing: Ah! there hath been so much Swearing and Forswearing amongst us, that no Nation under Heaven hath been more guilty in this than we; some by swearing rashly or ignorantly, some falsely, by breaking their Oaths. And imposing and taking ungodly unlawful Oaths and Bonds, whereby the Consciences of many have been polluted and seared, and many ruined and oppressed for refusing and not taking them.

There hath also been a great neglect of the worship of God, too much in publick, but especially in Families and in secret.

The wonted care of Religious sanctifying the Lord's Day is gone, and in many places the Sabbath hath been and is shamefully prophaned.

The Land also hath been, full of bloody Crimes, and Cities full of Violence, and much innocent Blood shed, so that Blood touched Blood, yea, Sodoms sins have abounded amongst us. Pride, fulness of Bread, Idleness, Vanities of Apparel, and shameful sensuality filled the Land.

And Alas! how great hath been the Cry of Oppression

tion and Unrighteousness; Iniquity hath been established by a Law, there hath been a great perverting of Justice, by making and executing unrighteous Statutes and Acts, and had persecutions of many for their Conscience towards God.

It is also matter of Lamentation, that under this great Defection, there hath been too general a fainting not only amongst Professours of the Gospel, but also amongst Ministers; yea, even amongst such, who in the main things did endeavour to maintain their Integrity, in not giving seasonable and necessary Testimony against the Defections and Evils of the Time, and keeping a due distance from them, and some on the other hand managed their Zeal with too little Discretion and Meekness.

It is also matter of Humiliation, that when Differences fell out amongst these, who did own Truth, and bear witness against the Course of Defection, they were not managed with due Charity and Love, but with too much heat and bitterness, injurious Reflections used against Pious and Worthy men on all hands, and scandalous Divisions occasioned, and the Succels of the Gospel greatly obstructed thereby, and some dangerous Principles drunk in: And after all this, there were shameful advances towards Popery, the abomination of the Mass was set up in many places, and Popish Schools erected, and severals fell to Idolatry.

And though the Lord hath put a stop to the Course of Defections, and of his great mercy given us some reviving from our Bondage; yet we have sad cause to regrave and bemoan, that few have a due sense of our

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mercy,

mercy, or walk answerable thereto; Few are turned to the Lord in truth, but the wicked go on to do wickedly; And there is found amongst us to this day, shameful ingratitude for our mercies, Horrid impenitency under our sins, yea, even among those, who stand most up for the Defence of the Truth: And amongst many in our Armies, there is woful Prophannels and Debauchery. And though we profess to acknowledge, there can be no Pardon of Sins, no Peace and Reconciliation with God, but by the Blood of Jesus Christ; Yet few know Him, or see the Necessity and Excellency of the Knowledge of our Lord Jesus Christ; few see their need of him, or esteem, desire, or receive him as he is offered in the Gospel; Few are acquainted with Faith in Jesus Christ, and living by Faith on Him, as made of the Father unto us, wisdom, Righteousness, Sanctification and Redemption; And few walk as becometh the Gospel, and imitate our Holy Lord in Humility, Meekness, Self-denial, Heavenly mindedness, Zeal for GOD, and Charity towards Men: But as there is even untill now, a great contempt of the Gospel, a great Barrenness under it; So a deep Security under our sin and Danger, a great want of Piety toward God, and Love towards Men, with a woful Selfishness, every one seeking their own things, few the things of Christ, or the publick Good, or one anothers welfare: And finally, the most part more ready to Censure the sins of others, than to Repent of their own.

Our Iniquities are increased over our Heads, and our Trespases are grown up unto the Heavens, they are many in number, and hainous in their nature, and grievously aggravated, as having been contrary to  
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great Light and Love, under signal Mercies and Judgments, after Confession and Supplication, and notwithstanding of our Profession, Promises and solemn Vowing, and Covenanting with God to the contrary.

Have we not then sad cause of deep Sorrow and Humiliation? And may we not fear, if we do not repent, and turn from the evil of our wayes, and return to the Lord with all our hearts, that he return to do us evil, after He hath done us good, and be angry with us, until he hath consumed us?

Let us therefore humble our selves by fasting and Praying, let us search out our sins, and consider our wayes, and confesse these, and other our sins, with Sorrow and Detestation; Let us Turn unto the Lord with fasting and weeping, and with mourning; Let us firmly resolve and sincerely Engage to amend our wayes and doings, and return unto the Lord our God, with all our hearts, and earnestly pray, that for the Blood of the Lamb of God, our sins may be forgiven, and our back slidings healed, and we may yet become a Righteous Nation, keeping the Truth, that Religion and Righteousness may flourish, and Love and Charity abound, and all the Lords People may be of one mind in the Lord; And in order to all these, that the word of the Lord may have free course, and be glorified, and that the Preaching of the Word, and Dispensing of the Sacraments, may be accompanied with the wonted Presence, Power and Blessing of the Spirit of the Lord, That the Lord would Preserve and bless our gracious King and Queen, William and Mary, and establish their Throne by Righteousness and Religion, and grant to these Nations, Peace and Truth

together; And for that End, bless and prosper His Majesties Councils, and Forces by Sea and Land, and these of the Princes and States his Allies, for God and his Truth; That inferior Rulers may Rule in the fear of God, and Judges be cloathed with Righteousness, and that many faithful Labourers may be sent out into the Lord's Vineyard, and they who are sent, may find mercy to be Faithful, and be blest with Success; That Families may be as little Churches of Christ, and that the Lord would pour out His Spirit on all Ranks of People, that they may be Holy in all manner of Conversation, and God may delight to dwell amongst us and to do us good.

And while we pray for our selves, let us not forget our Brethren in Foreign Churches, with whom, alas! we had too little Sympathy; Nay let us pray, that all the Ends of the Earth, may see the Salvation of God; And that he would bring His ancient people of the Jews to the Acknowledgment of Jesus Christ; And that he would hasten the Ruine of Romish Babylon, and advance the Reformation in Christendome, and preserve and bless the Reformed Churches; That he would pitie His oppressed People, the French Protestants, and gather them out of all places, whither they have been scattered in the cloudy and dark day; And that He would be the Defence, Strength and Salvation of any of His People, who are in War or Danger by Infidel or Popish adversaries, in Europe or America: And in particular, that the Lord would be Gracious to Ireland, and sanctifie to His People there, both their distress and Deliverance, and perfect what concerneth them



them, that he would Convert the Natives there to the Truth, Reduce that Land to Peace; And appoint Salvation for Walls and Bulwarks to *BRITAIN*

For all these Causes and Reasons, The General Assembly hath Appointed the Second Thursday of January next, to be Observed in all the Congregations of this Church and Nation, as a day of Solemn Fasting and Humiliation, and Prayer; Beseeching and Obtesting all, both Pastors and People, of all Ranks to be sincere and serious, in Humiliation and supplication, and universal Reformation, as they would wish to find mercy of the Lord and have deserved wrath averted, and would obtain the Blessing of the Lord upon themselves and Posterity after them; And that the Lord may delight in us, and our Land may be as Married to Him. And Ordains all Ministers, either in Kirks or Meeting houses, to Read this present Act publickly from the Pulpit, a Sabbath or two before the said Day of Humiliation: and that the several Presbyteries take care, that it be carefully observed in their Respective bounds. And where, in regard of Vacancies, the Day hereby appointed, cannot be observed; The Assembly appoints the said Humiliation to be kept some other Day with the first convenient opportunity. And Appoints the Commission for Visitation, to apply to the Council for their Civil Sanction to the Observation thereof.

## XIII.

*All ancient Sentences past against Ministers from the  
Year 1650. &c.*

*Eadem Sessione.*

**T**He General Assembly does hereby declare, all Sentences, past against any Ministers *Hinc Inde*, by any Church Judicatory, upon the Account of the late Differences among Presbyterians, from the Year 1650 Till the Re-introduction of Prelacy, to be of themselves void and null, to all Effects and Intents. And Siclike the General Assembly hereby Recommends, to the Respective Presbyteries, to take care, that such of these Ministers, as are not otherways disposed of by the Church, Return to the exercise of their Ministry, in their Respective Congregations. And also hereby Recommends to the Civil Magistrate, that the saids Ministers may have the Lega Maintainances and Stipends where they served.

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XIV.

*The Assemblies Letter to His Majesty.*

Edinburgh 13 of November. 1690. *Post Meridiem.*  
Sess. 26.

*May it please Your Majesty.*

**T**He Happiness we have had by Your Majesties influence, as an Instrument in the Hand of God, towards us for good, and the Countenance You have given us in Holding this National Assembly of the Church of Scotland, Doth Encourage us to make Application again to Your Majesty; That as in our Answer to Your Gracious Letter direct to us in the Entrance of this Assembly, we Engaged to Your Majesty that in all things that should come before us, we would carry with that Calmnes and Moderation, which becometh the Ministers of the Gospel of Peace, and which Your Majesty did so effectually Recommend to us; So now in the Close of this our Assembly, we presume to acquaint Your Majesty, That through the good Hand of God upon us, we have in a great measure performed accordingly: Having applied our selves, mostly and especially, to what concerned this whole Church, and endeavoured by all means Ecclesiastical, and proper for us, to promote the Good thereof, together with the Quiet of the Kingdom, and Your Majesties Satisfaction and Contentment. And God hath been pleased to Bless our Endeavours, in our Receiving to the Unity and Order of this Church, some who had withdrawn, and now have joyned with us, and promised Subjection: And in providing for the Propagation of Religion,

on, and the Knowledge of God, in the most Barbarous places of the *Highlands*, which may be the surest way of Reducing these people also unto Your Majesties Obedience: And especially in Regulating the Ministers of this Church, after so great Revolutions and Alterations: For we have according to the use and practice of this Church, ever since the first Reformation from Popery, appointed Visitations both for the Southern and Northern parts of this Kingdom, Consisting of the Gravest and most Experienced Ministers and Elders: To whom we have given Instructions about the late Conformists, that none of them shall be Removed from their Places, but such as are either Insufficient, or Scandalous, or Erroneous, or Supinely Negligent: And that these of them be admitted to Ministerial Communion with us, who upon due Trial, and in a Competent Time for that Trial, shall be found to be Orthodox in Doctrine, of Competent Abilities, of a Godly, Peaceable, and Loyal Conversation, and who shall be judged Faithfull to God and to the Government: And who shall likewayes Promise to own, Submit unto, and Concur with it. We have also taken Care, that all persons, who shall be found to have received wrong, in any Inferior Judicatory of this Church, shall be duly Redressed: Other things which are not of so Universal a Concern, we have delayed till the next General Assembly. This Account Great SIR, we look upon our selves as Obligated to give unto Your Majesty, for that great Goodness, You have been pleased to express, in giving such Countenance to this Assembly; and in appointing such Com-  
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missioner to Represent Your Royal Person, who hath been in all his Conduct in this Affair, most acceptable unto us. That God may Bless Your Majesty, and our most Gracious Queen, with all Blessings, which concern both this Life, and the Life to come, is the earnest Prayer of.

*May it please your Majesty,*

*Your Majesties most Faithful,*

*Most Humble and most Obedient,*

*Subjects and Servants,*

Subscribed in Name, and at the Appointment of the General Assembly, by  
*HU. KENNEDIE, Moderator,*

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XV.

*Instructions to the Commissions for Visitations on the South  
and North sides of Tay.*

*Eadem Sessione.*

**T**He following Instructions to the Commission for Visitations on this side of Tay, were Read in presence of the Assembly.

“ 1. That there be appointed by the Assembly, a  
“ Delegate number of the most experienced Ministers  
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“ and Elders. This number to be Forty Ministers,  
 “ and Twenty Ruling Elders, fifteen of them to a  
 “ *Quorum*, ten of these being alwayes Ministers: And  
 “ that they at their first Session, Choose their Mode-  
 “ rator and Clerk: And for the Sub-committee be-  
 “ twixt the Quarterly Meetings, nine to be the *Quo-*  
 “ *rum*, six of these being alwayes Ministers.

“ 2. That the Work of this Commission for Visi-  
 “ tations be, to take to their Cognizance all Refe-  
 “ rences, and Appeals, and other things, which be-  
 “ ing stated before this Assembly, shall by them be spe-  
 “ cially Referred to the said Commission, to determine  
 “ the same.

“ That the Commission give their Opinion to all  
 “ Presbyteries and Synods, who shall apply to them  
 “ for the same, in difficult Cases: and though Presby-  
 “ teries shall not apply, yet if the Commission shall  
 “ be informed of any Precipitant, or unwarrantable  
 “ procedure of Presbyteries, in Processes, which  
 “ may prove of ill Consequence to the Church, The  
 “ Commission shall interpose their Advice, to such  
 “ Presbyteries, to sist such procedure, till either the  
 “ Synod, or next General Assembly take Cognizance  
 “ of it; if the said Commission shall not find a present  
 “ fit Expedient, to direct them, for bringing the  
 “ matter sooner to a Right Conclusion.

“ 4 That in discussing References, Appeals and  
 “ Bills, They take care to purge out all, who upon  
 “ due Tryal, shall be found to be Insufficient, su-  
 “ pinely Negligent, Scandalous or Erroneous.

“ 5. That this Commission shall have Power of

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“ Visiting any Ministers within the Bounds of any  
 “ Presbyteries, on this side of the Water of Tay, as  
 “ they shall find need: And that this Power Reach  
 “ Presbyterians as well as others.

“ 6 That they shall be Careful, that none shall be  
 “ admitted by them to Ministerial Communion, or  
 “ to a share of the Government; but such as upon  
 “ due Tryal ( for which the Commission is to take a  
 “ competent time ) shall be found to be Orthodox in  
 “ their Doctrine, of Competent Abilities, having a  
 “ Pious, Godly, Loyal and Peaceable Conversation,  
 “ as becometh a Minister of the Gospel, of an Edify-  
 “ ing Gift, and whom the Commission shall have  
 “ ground to believe, will be True and Faithful to  
 “ God and the Government, and diligent in their Mi-  
 “ nisterial Duties. And that all who shall be admitted  
 “ to the Ministry, or shall be received to a share in the  
 “ Government, shall be obliged to Own and Sub-  
 “ scribe the *Confession of Faith*, and profess their Sub-  
 “ mission to, and willingness to Joyn and Concur with  
 “ the Presbyterian Church-Government.

“ 7. That they be very Cautious of receiving In-  
 “ formations, against the late Conformists, and that  
 “ they proceed in the matter of Censure, very Delib-  
 “ erately, so as none may have just cause to complain  
 “ of their Rigiditie: Yet so as to omit no means of In-  
 “ formation. And that they shall not proceed to cen-  
 “ sure, but upon Relevant Libels and sufficient Pro-  
 “ bation.

“ 8. That this Commission do not take on them, to  
 “ meddle with any thing, not expressed in their Com-

mission: And that it be declared, that this Commission is only given, *ad hunc effectum & pro praesenti Ecclesiastis.*

" 9 That this commission be in all their actings, Countable to, and Censurable by the next Ensuing General Assembly.

" 10. That this commission continue till the first of *November* next: and in case the General Assembly Intervene; Then this Commission is to Terminate at the meeting of the said Assembly.

The General Assembly approves these Instructions, for the said Commission for Visitations on the South-side of *Tay*: And ordains the same also to serve for the Visitors that are to be appointed for the North.

## XVI.

*Commission for Visitations on the South side of Tay.*

*Eadem Sessione.*

**T**HE General Assembly Considering, that there are many Important and weighty Affairs, Processes, Appeals and References, Tabled before this Assembly, which the Assembly could not overtake, for want of time to consider them naturely; Does therefore Nominate and Authorize a Commission of Ministers and Elders, for Visitation of the whole Presbyteries, on the South-side of *Tay*; viz. Mr. *Hugh Kennedy*, Mr. *John Vetch*, Mr. *John Law*, Mr. *Gabriel Semple*, Mr. *Gilbert Rule*, Mr. *James Kirtoun*, Mr. *William Areskyne*,  
Mr. *William*



Mr. William Wair, Mr. William Crichtoun, Mr. John Anderson of Perth, Mr. Alexander Puscarn, Mr. Richard Howison, Mr. George Campbel, Mr. John Lawrie, Mr. Archibald Hamiltoun, Mr. Patrick Peacock, Mr. John Spalding, Mr. Michael Bruce, Mr. Gabriel Cuninghams, Mr. Patrick Warner, Mr. Alexander Forbes, Mr. John Hutchefon, Mr. William Eccles, Mr. James Vetch, Mr. Patrick Symphon, Mr. Matthew Crawford, Mr. William Legat, Mr. Nes Gillies, Mr. Thomas Forrester, Mr. Andrew Mortoun, Mr. Robert Duncanson, Mr. John Bannasynne, Mr. William Ker, Mr. William Vslant, Mr. Robert Rule, Mr. James Frazer, Mr. George Adeldrum at Kilwinning, Mr. David Blair; Mr. Samuel Nairn, Mr. Edward Jamieson, Mr. James Rymer Ministers: and the Earl of Crawford, the Earl of Sutherland, the Viscount of Arburthnet, the Lord Halcraig, the Lord Aberuchil, the Laird of Ormiston, Sir John Hall Provost of Edinburgh, Sir John Riddel, the Laird of Greenknows, Archibald Muir late Baylie of Edinburgh, James McLurgh Dean of Gild, George Stirling Deacon Conveener, the Laird of Naughtoun, the Laird of Meggans, the Lard of Leuchbat, Sir Thomas Stewart, the Laird of Glandersflogh, the Laird of Lamington, Provost Muir of Air, and the Laird of Grange Hamiltoun Ruling Elders: To meet for their first Diet at Edinburgh the fourteenth day of November Instant, Fifteen of them being a *Quorum*, whereof Ten are to be alwayes Ministers: And of their Sub-Committee in the Interval of their Quarterly Meetings, Nine to be a *Quorum*; Six of these being alwayes Ministers, who only are to Rippen and prepare Matters for the Quarterly Meetings. And their next

Quarterly Meeting to be at *Edinburgh* the Third Wednesday of January thereafter. And their next Quarterly Meeting to be on the Third Wednesday of April. And if afterwards the said Commission shall think fit, to appoint other Quarterly Meetings, they may do as they see Expedient. With full Power to them and their Sub-Commission forèsaid, to give Warrant for Citing Parties upon Fifteen free dayes. And the said Commission, being only appointed, *Ad hunc effectum & pro præfenti Ecclesia Statu*, Therefore, The Assembly Recommends particularly to the said Commission, to take Cognizance of, and finally determine in the particulars following, specially Committed and Referred to them, by this Assembly, viz. The Purging and Planting of the City and Presbytery of *Edinburgh*: The Transportation of Mr. Robert Wyll to *Hagistoun*: The Process of the Heretors and People of *Perth*: The Processes, of Mr. Thomas Wood at *Dumbar*, of Mr. Robert Spotswood at *Abbotsrule*, Mr. John Bowes at *Abbotsball*, Mr. Patrick Lyon at *Kinghorn*, Mr. Symon Cowpar at *Dumfermling*, Mr. William Crawford at *Lady-Kirk*, Mr. James Orr at *Huttoun*, Mr. Adam Peacock at *Morbassie*, Mr. Daniel Urquhart at *Clackmannan*, Mr. George Monro at *Dollar*, Mr. George Shaw at *Logie*, Mr. Alexander Ireland at *Fossoway* and *Tillisboat*, Mr. Robert Sharp at *Muckart*, Mr. James Grahame at *Dumfermling*, Mr. George Gray at *Beath*, Mr. John Monro at *Stirling*, and Mr. John Skinner at *Basikenner*: The Petition of the Magistrates of *Perth*, and Reference anent Mr. John Anderson there: The Processes of Mr. William Alison at *Kilbocho*, and Mr. James Cowpar at *Humbie*: Some References of the  
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Synod of Merse and Teviotdale to the Assembly, viz. One anent Doctor *Canaries*, and another anent Mr. *Kirkcoun* and Mr. *Jameson's* returning to their Charges, or else to Dimit; And a third anent Mr. *William Crawford* Deposed, to procure him some Lively hood, because of his Age and Infirmary, and some others given into the Clerk therewith from the said Synod: The Affair anent Mr. *Duncan Campbell* and the Parishes of *Dinnoon* and *Kilmunn*: The Process of Mr. *Robert Glasford* at *Auchterderren*: The Reference from the Presbyterie of *Stirling*, for advice anent Mr. *Patrick Cowpar*: The Petitions of Mr. *William Hamiltoun* and Mr. *Hugh Nisbet*: The Petition of Mr. *Alexander Strang*, anent his Clerks Fies. This Commission is also to Correspond with the State, anent Fasts and Thanksgivings, and their Causes, if the Occasions thereof fall out during the time of their sitting: Also to take the Monitorry paper to consideration, and see what use is to be made of it: To consider what Acts of Assembly are fit to be Printed together, and order the same. To consider the form of process, being first Revised by the Lord *Aberuchil* and the Lord *Halcraig*. And to apply to the Privy Council for their Civil Sanction to the observation of the Fast. And this Commission is to walk in all things, according to the particular Instructions given unto them by this Assembly. And in all their Actings they shall be countable to and Censurable by the next General Assembly. And this Commission to Continue till the first of November next, or the diet, that shall be appointed for the next General Assembly.

## XVII.

*Commission for Visitations on the North side of Tay.*

## Eadem Sessione.

THE General Assembly taking to their Consideration the necessity of Purging and Planting of the Churches on the North side of *Tay*, do by their Ecclesiastical Authority, Nominat, Appoint and Authorize their Reverend Brethren Mr. *Hugh Kennedy*, Mr. *John Law*, Mr. *William Crichtoun*, Mr. *Edward Jamieson*, Mr. *Robert Rule*, Mr. *James Rymer*, Mr. *James Frazer*, Mr. *Alexander Forbes*, Mr. *John Anderson* at *Perth*, Mr. *George Meldrum* at *Stirling*, Mr. *Thomas Ramsay*, Mr. *Andrew Bowie*, Mr. *Robert Young*, Mr. *William Legat*. and Mr. *William Mackie*, Ministers: And the Lord Viscount of *Arbuthnot*, the Laird of *Meggins*, the Laird of *Naughtoun*, the Laird of *Lequhart*, and the Laird of *Greenknows*, Ruling Elders: To joyn with the Ministers and Elders in the North after-mentioned, *Viz.* Mr. *John Stewart*, Mr. *James Urquhart*, Mr. *Alexander Dumbar*, Mr. *Alexander Frazer*, Mr. *Thomas Hogg*, Mr. *Hugh Henryson*, Mr. *William Mackay*, Mr. *Walter Dinnoon*, Mr. *George Meldrum* of *Glasgow*, Mr. *Arthur Mitchel*, Mr. *William Ramsay*, Mr. *Francis Melvil*, and Mr. *John McCulloch*, Ministers: together with the Earle of *Sutherland*, the Laird of *Brodie*, the Laird of *Grant*, the Laird of *Grange Dumbar*, the  
Laird

Laird of *Esht*, the Laird of *Culloden*, the Laird of *Dalsfoll*, the Laird of *Parkbay*, Sir John *Monro*, Sir George *Monro*, Sir Robert *Gordon* of *Embo*, David *Frazer* of *Maine*, Mr. John *Campbel* of *Moy*, *Hector Monro* of *Drummond*, *Alexander Duff* of and Robert *Martyne* of *Burnbrae*, Ruling Elders: To be a Commission for Visiting the whole Presbyteries on the North-side of the Water of *Tay*, In Planting Vacant Churches, Constituting Elderships in Congregations, Trying & Purging out of Insufficient, Negligent, Scandalous and Erroneous Ministers, by due course of Ecclesiastical Process and Censures, according to the Particular Instructions given them thereanent, and for that effect, to have their first Dyet of meeting, at *Aberdeen*, the Second *Wednesday* of *March* next, and thereafter to appoint their own Dyets and Places of meeting, as they see Expedient, with full Power to them, or their Quorum being seven Ministers and three Ruling Elders, to issue out Warrants for Citing of Parties upon fifteen Free dayes, to Cognosce, Determine and finally decide, in planting of Vacant Churches, Constituting Elderships, and Trying and Purging out, all Insufficient, Negligent, Scandalous and Erroneous Ministers, conforme to the particular Instructions given them thereanent. They being alwayes Countable to, and Censurable by the next General Assembly of this Church: And this Commission to continue till the first of *November* next, or the Dyet that shall be appointed for the next General Assembly.

XVIII.

*Commission for Mr. Gilbert Rule and Mr. David Blair,  
to wait upon His Majesty anent the Affairs of this Church.*

*Eadem Sessione.*

**T**He General Assembly judging it Expedient, to send two of their Number to *London*, to attend his Majesty, anent the Affairs of this Church; Does therefore Nominate and Appoint their Reverend Brethren, *Mr. Gilbert Rule*, one of the Ministers of the City of *Edinburgh*, and Principal of the Colledge thereof, and *Mr. David Blair* another of the Ministers of the said City; with all convenient speed to Repair to *London*, to attend His Majesty for the end foresaid: And Refers the Instructions to be given them, and what other things Concern their Journey, to the Commission for Visitations on the South side of *Tay* appointed by this Assembly.

This Assembly being Dissolved, and the next General Assembly appointed to be held at *Edinburgh* the first day of *November* next to come; The Members were dismissed with Prayer, Singing of the 133 Psalm, and pronouncing of the Blessing.

*Collected, Visied and Extracted, from the  
Records of the said Assembly by Me*

**JOHN SPALDING** *Cls. Syr. National.*

**F I N I S**

INDEX of the Unprinted Acts, &c. Of the General Assembly, 1690.

**E**lection of Mr. *Hugh Kennedy* to be Moderator, Sess. 1.

Continuation of Mr. *John Spalding*, Clerk to the last General Meeting, to be Clerk to this Assembly for the time. *Ibid.*

Committee for Revising the Commissions of the Members of this Assembly, *Ibid.*

Committee for Overtures, References, and Appeals, Sess. 2.

Committee for Synod-Books, and for Bills. *Ibid.*

Committee for Supplying the Kirks of *Edinburgh*, during this Assembly. *Ibid.*

Reference anent the Purging and Planting of the City and Presbytery of *Edinburgh*, to the Commission to be appointed for Visitations, Sess. 5.

Declaration by the Moderator, that this Assembly would Depose no Incumbents, simply for their Judgment, anent the Government of the Church, nor urge Re-ordination upon them, Sess. 6.

The Opinion of the Assembly, declining to send any Ministers to *Northumberland*, upon a Petition of some in that Country, in respect these People do not belong to this Church. Sess. 8.

Act discharging Mr. *Andrew Sliry* the exercise of the Ministry, at *Falkirk*, and appointing the Presbytery of *Linlithgow* to declare the said Kirk Vacant: As also discharging him the exercise of the Ministry, within the bounds of that Presbytery, without the said Presbyteries allowance. Sess. 9. F 2 Act

Act anent the call given to Mr. Robert Anderson by the Parish of *Leughbarrs*. *Ibid.*

Act declaring Mr. Arthur Mitchell Rightful Minister at *Turreff Seff.* 10.

Act Transporting Mr. George Campbell, to the Profession of Divinity in the Colledge of *Edinburgh*, and to the Ministrie in that City *Seff.* 11.

Act appointing some Ministers to Repair to *Dundie*. *Seff.* 12.

Act transporting Mr. Gabriel Semple to *Jedburgh*. *Ibid.*

Act anent Letters to several Ministers and Preachers now abroad, belonging to this Church, for their Returning Home. *Seff.* 13.

Act Reviving the Overtures of the Assembly 1649 *Seff.* 2. Anent the ordering of the Assembly House. *Ibid.*

Act against Mr. John McKenzie, declaring the Kirk of *Kirklistoun* Vacant, with a Recommendation to the Presbytery of *Linlithgow*, to see the same planted. *Ibid.*

Overtures anent planting of the North. *Seff.* 14.

Act appointing some Ministers to repair to *Angus*, with a Recommendation to the privy Council thereanent. *Ibid.*

Continuation of Mr. John Spalding, to be Clerk of this Assembly, till farther Consideration. *Seff.* 15.

Act against Mr. John Park late Incumbent at *Carriiden*, finding that he had fallen from his appeal, from the Presbytery of *Linlithgow*, by his non comparance *Ibid.*

Election of John Blair to be Agent for this Church. *Seff.* 16.

Remit



Remit Mr. *Alexander Heriot* at *Dalkeith* to the Synod of *Lan-*  
*thian*. Sess. 17.

Act Ratifying the Sentence of deposition, past by the Presby-  
tery of *Stirling* against Mr. *James Forsyth* Elder late Incum-  
bent at *St. Ninians*, for Celebrating an Incestuous Marriage.  
Sess. 18.

Act in favours of Mr. *James Coupar* Incumbent at *Humbielbid.*  
Recommendation to the Commission of Parliament for Planta-  
tion of Kirks &c. in favours of the Synod of *Argyl.* *Ibid.*

Reference to the Commission to be appointed for Visitations on  
the South side of *Tay*, in favours of the Town of *Perth*, with  
an Approbation of the Presbyteries procedure, in constituting  
a Kirk Session there. *Ibid.*

Recommendation to the Commission of Parliament for Planta-  
tion of Kirks &c. In Favours of the Town of *Drumfries.* *Ibid.*

Election of *George Mosman* to be Printer to the Assembly, Sess. 21.

Recommendation to his Majesty, the Parliament, and Commis-  
sion for plantation of Kirks &c. in favours, of the Laird and  
Lady *Hoptoun* for Erecting the Lead Mynes in a Parish. *Ibid.*

Recommendation to the Presbytery of *Dumbarton* and Synod  
of *Glasgow*, in favours of Mr. *Thomas Mitchell.* *Ibid.*

Recommendation to the Commission for plantation of Kirks &c  
For Re-erecting the Kirk and Parish of *New-Cumnock.* *Ibid.*

Reference in favours of the Burgh and Parish of *Stannoxon*, and  
the Parishes of *Arncliffe* and *Borh*, to the several Presbyteries,  
for applying to the Meetings in *Ireland*, to louse the *Irish* Mi-  
nisters now serving in these Parishes; to the end they may  
continue their settled Ministers. Sess. 22.

Reference to the Presbytery of *Hanilton* and *Laverk*, in Fa-  
vours of Mr. *Samuel Mowat.* *Ibid.*

Recommendation to the Commission for plantation of Kirks &c.  
For Re-erecting the Kirk of *Robertoun.* *Ibid.*

Act Impowering the Ministers and Elders in the North, who are  
to joyn with the Visitation for that Countrey, to take Infor-  
mations, and to cause Cite Parties and witnesses against the  
first Diet of the said Visitation. Sess. 24.

Remit Mr. *Forsyth* Younger to the Presbytery of *Stir-*  
*ling.* *Ibid.*

The Opinion of the Assembly declining to meddle in the Petiti-

- on of the Lord and Lady *Crichtoun*, as being a matter Civil, and so not competent to the Assembly. *Ibid.*
- Reference in Favours of the Parish of *Glenluce* to the Presbytery of the bounds, to apply for lousing some *Irish* Ministers, as in the case of the Burgh of *Smythwer.* &c. *Ibid.*
- The Opinion of the Assembly declining to meddle in a Petition of the Heretors of *Collingtoun*, as being a matter Civil and Incompetent to them. Sess. 25.
- Recommendation in Favours of *George Mosman* anent some Books. *Ibid.*
- Act appointing Mr. *Gilbert Rule*, to Write an answer to some Pamphlets. *Ibid.*
- Act for supplying the Charges of Ministers appointed for Visitations in the North. *Ibid.*
- Act appointing some Ministers to Repair to the bounds of the Presbyteries of *Lochinabaw* *Maddalebee*. &c. *Ibid.*
- Act declaring the Sentence of Deposition and Excommunication past by the late pretended Bishop of *Dumblane*, against Mr. *William Spence* to be void and Null. *Ibid.*
- Letter from the Assembly to the Earle of *Melville* Lord Secretary of State for Scotland. Sess. 26.
- Act appointing some Ministers and Probationers to Repair to the North. *Ibid.*
- Act appointing some Ministers to the like effect with the former. *Ibid.*
- Committee for Revising the Acts of Assembly. *Ibid.*
- Recommendation to the privy Council, for some Charity to Mr. *William Cameron* one of the late Conformists. *Ibid.*
- Recommendation to the Presbytery of *Edinburgh*, and the Synod of *Louthian* and *Fife*, in Favours of *Mary Areslyve*. *Ibid.*
- Act appointing the Synod Books to be sent in to the next General Assembly. *Ibid.*

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